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PHILOSOPHIC REMINISCENCES

BY

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OF

CLEVELAND, O.

MEMORIES OF EMERSON AND OTHERS; AND PERSONAL THOUGHTS
ON THE DESTINY OF THE SOUL.

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My first knowledge of Ralph Waldo Emerson came from hearing him deliver a lecture in Cleveland, Ohio, in the early seventies. Although I was lost in a maze of metaphysics before he had spoken many paragraphs, at its close I turned to my wife and said, "I would give twenty-five dollars if he would repeat that lecture at once."

It began a revelation to me and proved to be a revolution. The next day I purchased such volumes of his as I could find in the book stores. As I was orthodox in the strictest sense, the mental struggle that began then was terrible. After wandering several years, in the wilderness, I saw in the New York Tribune a notice of the opening of the Concord School of Philosophy. I was the first applicant for admission as a student.

Arriving in Concord, I stopped at the hotel on the square. The next morning at breakfast, the waiters all ran to the front windows, leaving the guests at the table without attention. Inquiring the cause, we were told Mr. Emerson was going by. Since he passed this house daily on the way to the post office, it seemed strange to a non-resident of Con-

(1) At the time when these Reminiscences were set forth by Mr. Lockwood, he was 87 years of age. He was one of the California argonauts in 1850; for many years he was a neighbor and friend of Garfield; he was the first student to register in the Concord School of Philosophy; and had been in public and business life in Ohio for over forty years.

cord, but I afterwards saw a blacksmith put down the foot of a horse that he was shoeing, and run to the front door of his shop, for the same reason, and learned that it was the common custom of the people of the village.

Mr. Emerson gave one public lecture during the session of the Concord School of Philosophy, which was not a part of the school program. When the morning of the lecture came, it was discovered that the people of the village had bought tickets enough to almost fill the house; so that many of the students of the school were prevented from hearing him. In a small village where he was seen walking the streets daily and where he often spoke to the people, it was a surprise that his neighbors were so anxious to see and hear him, that they were willing to pay a dollar each for the privilege. It seemed little less than an act of worship. He had delivered over one hundred lectures before the Concord Lyceum, and many at other places in the village.

EMERSON AND HIS COMMUNITY

I had arrived at Concord with a strong Mecca Pilgrim feeling; my regard for Mr. Emerson was greatly increased by seeing this adoration by the people where he lived. When I was permitted to take his hand in mine and look in his face, the explanation of my wonder began to be explained. Awe is said to be the first phase of human worship. One feels the truth of that statement, standing by the side of the Pyramids, and in the temples of Egypt; but the face of Mr. Emerson, even after it became a splendid ruin by the loss of memory, was for me far more inspiring. The transcendentalism of his intellect, which made him on intimate terms with the infinite was easily read in his features. It made me proud and glad to be his countryman. No family relation was ever more dear and precious than the one he held with the community. It was not difficult to discern how worship originated. He was a revelation of the super-physical, which has been mis-named supernatural. There are single rooms in some Egyptian temples where any cathedral in Europe may be set down, but the whole human race can find not only a place, but a home in the thought of this man. He would have been deified or crucified (either of which would have impaired his influence) in an age that lacked the light that his own intellect furnished.

While in Europe for a long trip of some months his house which had been burned, was rebuilt in his absence by

his neighbors; all competing to furnish labor, material, or money; men working upon it that seldom did manual labor. Bronson Alcott told me they tried to so completely restore the former homestead that Mr. Emerson would not discover the change. On his return almost everybody in the village was at the depot, and the band was playing. As Mr. Emerson stepped out on the platform, he inquired what this celebration was for, and when told it was his neighbors' welcome to him, he was prostrated by emotion.

FATHER TAYLOR AND EMERSON

Father Taylor, preacher at the Bethel Union in Boston said of Emerson that while he was an infernal fool in theology, he was the nearest like Jesus Christ of any man he ever knew. Once when a Methodist Conference met in Boston, a good brother asked Father Taylor if he thought Emerson would go to hell. He replied that if he did emigration would be turned in that direction; for everybody who knew Mr. Emerson would want to go where Mr. Emerson was. The universal feeling of kinship in the virtues of that great soul was very like the sobriety one finds pervading the mind at Oberammergau, when the Passion Play is being enacted. We must correct the monumental blunder of substituting for obedience the flattery of deification, and adoration.

The students of the Concord School of Philosophy came mostly from the west. William T. Harris, who was for several years Commissioner of Education in the Department of the Interior and who published the only philosophical journal in the country, was for many years Superintendent of the schools of St. Louis, Missouri, and during those years had taught private classes in philosophy. The students coming from Michigan, Indiana, Wisconsin, and Missouri, had been students of his. I was surprised to find Boston and the East so poorly represented. I remembered the statement I had so often heard, that the western man is an eastern man enlarged, and I suspect that this is true, so far as the psychic mind is concerned. The first term of the school was held in Bronson Alcott's house, he being the Dean of the school, and Frank Sanborn, who was literary editor of the Springfield Republican, was the secretary.

During the next winter a chapel was built adjoining Mr. Alcott's residence, a lady from Boston making a donation for that purpose. Mr. Alcott's daughter, Louisa M. Alcott, usually arranged the flowers at the speaker's desk. A paper or

address of *thirty minutes*, with *one hour* for discussion twice each day, was the program; a severe test for amateur philosophers, and one that very soon began to deprive some of us of sleep. If this was the custom of pews many sermons would never be repeated, but our respect for authority would be badly shattered. Our western philosophical clubs have adopted this system. The session after Mr. Emerson's death was entirely devoted to a memorial, and a study of his philosophy. It was the last session of the school. The proceedings of this memorial session were published in book form. Mr. Emerson took no active part in the school, but was always present, and was so important a member that the school did not survive his death. As I have said, Mr. Emerson delivered one lecture in the village hall, and his daughter who sat turning the leaves of the manuscript for him, called his attention to an error that he made in reading "this country" for "the country." Turning to his daughter he replied, "*This country is the country, my daughter.*"

Mr. Emerson's influence is so related to the spirit that it can never die. The title of his first book was "Nature," in which he says that we ought to have original relations with the Infinite, and not depend upon what He said to others; that the Universe is composed of nature and the soul. All that is not me, including my body, is nature. All truth consists of a knowledge of the laws of nature, their relation to each other, and to individual life; the discovery of these laws constitutes science; reasoning about them constitutes philosophy; and living them constitutes religion. As the entire problem of morals and ethics falls in this field, it is really the problem of man's relation to the Universe.

Emerson's philosophy is far more important than reminiscences about him, because philosophy takes the place of all instruction about the lesser mysteries of life, while experience teaches the higher. Let it be understood that I have frequently adapted rather than quoted, from both Mr. Emerson and Garfield. Time forbade the use of little more than texts from either. The conscious influence of both of them upon my life, makes composing this paper a pleasure, a labor of love.

THE DIVINE IN NATURE

Real Expediency is always moral. If our instincts could be relieved from the influence of personal considerations, they would be perfect moral guides. If my wife is attacked,

my instinct to defend her is moral, and if I allow any personal consideration to prevent it, I lose heavenly state. If I choose peace, rather than honor, I lose both. Cowardice is no antecedent of peace. But no instinct that ignores the principle of human brotherhood, should be respected; because *that* is the *only* basis of morals, ethics, or religion. The last appeal as to what is right, or wrong, must be made to one's own breast; that is the only *infallible* guide; that gives human reason its important place in the work of human development. "Someone who still insists upon separation of God and nature, suggests that nature lacks mercy, compassion and forgiveness, which humanity so much need. "Such a one lacks imagination. "The principal business of nature seems to be healing our hurts, and curing our diseases. There is not a human pain that is not caused by nature's effort to cure. Every human groan hints of its efforts. "It contains the only healing power in the Universe. "Doctors are, *at best*, only assistants. To live in obedience to its laws, is to be true to the law of one's own being, which is the law of nature, and the law of God. "All created things have embodied in their nature the law of their being, which living in harmony with, brings happiness. Past generations sought the divine, not in nature, but in the unnatural, accepting the abnormal as evidence of divinity, and making the supernatural man's only hope. Nature being God's method, supernature displaces it, and paralyzes the human faculties by disturbing the permanency of law. The invention of other Gods became necessary for the protection of the human race. It is almost impossible to conceive how such crude superstitions secured acceptance, and it would be difficult to believe that they did, only for the fact that they find a place in the creeds of our own time. "It is additions to the moral code, that make differences in theology. That a thing is natural should be logical evidence of its truth, and yet it has been and is made a cause of distrust.

EMERSON'S INFLUENCE ON OTHERS

One wonders that Emerson saw this almost a century ago, when he published his first book; but truth seems to have kept a place among a chosen few, while superstition was degrading the majority of our race. Only five hundred copies of this book were sold in twelve years. He declared in this book that benefit was the purpose and end of nature; that the natural was the only divine manifestation; that its laws were the only ones that man need to heed. This book was a

new Bible. Many of the best thinkers of the world were profoundly affected by it. E. P. Whipple said it was more than original, it was aboriginal, going back to nature. It revealed the spiritual in the nature of things. Tyndall said, "Whatever I have done, the world owes to Emerson. And my knowledge of him came from a small book called 'Nature' which I picked up in a book stall." Carlyle said, "I hear but one voice and that comes from Concord." If all minds could read nature, we should need no books.

GARFIELD'S THEORY OF STRUGGLE

More than fifty years ago Garfield, then a professor in college, came to fill the pulpit, in a country village where I resided. For several years, he came from the college on Saturday evenings, and returned Monday mornings, to fill this pulpit; and it was my good fortune to have him much in my home. One morning he commenced his sermon by saying: "Last evening, as I was waiting for a train, a young man asked me if I could tell him why the Lord put fuzz on the seed of a thistle so it could blow all over the land and make us farmers so much work. I replied by asking him if he ever read the passage in Genesis where it said the earth was cursed for our sake, and I inquired of him whether when he commenced to break a colt he did not find it necessary to put a load behind him instead of first hitching him to a buggy. I further called his attention to the difficulty of raising boys in the city, because of a lack of work to keep them out of mischief, and suggested perhaps the Lord found it necessary to load us down with labor for the same reason; but I tried to assure him that the final purpose of it all was benefit." He then continued his sermon, saying that God had provided forces in nature to do all the drudgery of the world, (giving some illustrations, and the knowledge necessary to utilize these forces was only delayed by man's unfitness to be trusted with their use; that the condition of our receiving any blessing was our preparation to receive it; that the aim and purpose of God was to have men get the benefit of every blessing; that He only waited for men to be prepared to use them for benefit; that leisure would come not as an act of God, but from our preparation to receive it; that nature's forces in the control of vicious men might be the cause of untold evil; that every blessing by misuse becomes an evil. In this age of dynamite no argument is necessary to prove that this law is a part of the nature of things.

That the discovery of these laws depended upon the moral nature of man was at that time a remarkable statement. In later life I tried to explain it by thinking he caught this high note from Emerson, of whom he was an early student. This was surely so unless it was a case of being on the same plane and seeing the same truth. Garfield claimed this to be a law of nature when I discussed it with him. He was always ready to discuss metaphysics.

I have never seen a more striking illustration of that mysterious law of nature, "that there is an intimate relation between a brilliant intellect and purity of purpose." If nature is to be trusted, the presence of either of these indicates the other. Garfield often quoted with an enthusiasm that was contagious, the significant exhortation of Emerson, "Hitch your wagon to a star." As a teacher he had no superior. Scores of his students would gladly testify, that what he said of another was true of himself, he said that the most important influence in his college life was that of Mark Hopkins, that he would prefer to sit on a log and talk with him, to any other benefit the University could bestow. He created in the minds of the young men and women the hunger and thirst for knowledge, that was in his own nature. He was appreciated most by those who knew him best. He was elected as a member of Congress by the people of his own district, to the United States Senate by the people of his State, and to the Presidency by all the people, at the same election. His honors certainly hung in clusters. To meet him always meant new inspiration.

GARFIELD'S SUPERIORITY

Were I to attempt to give Garfield's most distinctive characteristic I should say it was his enthusiasm to draw others up to his own intellectual plane, that they might see the vision of life, that gave him such pleasure. The hints he gave of the eternal laws in the sermon I have mentioned made an impression on my mind that time has only deepened. He was the only man I have ever known who after years of acquaintanceship always left you with the impression of his superiority. He had the power to see that what was true; was true—which is among the highest of human attainments.

The conditions upon which we develop our faculties we call laws, and they exist, so far as we know, in man, as part of his being. They are laws of nature as well as laws of God. Buddha tells us that no scripture can inform us, un-

less we can confirm its truth in our own nature. All human limitations are caused by incompleteness, and lack of spiritual culture in the West, is our greatest defect.

Matthew Arnold commenced his American lectures on Emerson by saying, "When I was a boy in Oxford, forty years ago, we heard a voice from America that thrilled all our souls, and we still hear it. It was the voice of Ralph Waldo Emerson, the great leader and teacher of all who would live in the spirit." I was greatly pleased to hear him make this statement.

THE LAW OF POWER

In "Compensation," Emerson gives us the most comprehensive exposition of the law of life that was ever written. He tells us that benefit is the end of nature, but for every benefit a tax is levied. Do the thing, and you shall have the power. He is greatest who confers the most benefit. He is base, and that is the one base thing in nature, to receive a favor and render none. Has he light, he must bear witness to that light. He must have fidelity to new revelations of the incessant soul. This law will not be balked of its end in the smallest iota. It is always and everywhere sublime. It is in vain to build or plot or combine against it. The absolute balance of give and take, the doctrine that everything has its price, and if that price is not paid, not that thing, but something else is the end of it, and that it is impossible to get anything without the price. This doctrine is not less sublime in the columns of a ledger, than it is in the action and reaction of nature.

Emerson's recognition of the spiritual faculties, and laws, as a part of nature, was his unique service. The claim made, by the church, of miraculous conversion and regeneration, prevents sincerity in the most sacred relation of life. Every honest person making such a claim, has the evidence in his own breast to convict him of insincerity. It still remains in the creed but is believed by nobody.

Professor James' "Varieties of Religious Conversion," which had the largest sale of any book on religion written in our century, shows that conversion is a perfectly natural process; that no miraculous interference is necessary. In this new gospel that Emerson has discovered, every human need seems to have been foreseen and provided for. The delay in the discovery of these laws until man could be trusted to use them for benefit, and not for harm, with their ap-

parent automatic operation, surely shows infinite intelligence. To me the most wonderful of all this is that man's ability to discover these laws depends upon his compliance with the moral law. The only way he can secure the use of his highest faculties is the faithful use of those he has. He must be true to what he has, to be trusted with more. Living up to his highest ideals, is the only means of attending the use of his spiritual faculties, which, in the language of the church, is salvation. What we need is confidence in these laws. Shakespeare tells us that our doubts are traitors, and make us lose the good we oft might win..

Margaret Fuller was once asked, when she was telling of things she did not believe, "Margaret, please tell us what you do believe." After a little hesitation she replied, "I believe in the Universe." And that surely is saving faith, whether it be evangelical or not. It is a theology that does not de-grade. It is scientific, philosophical, and logical.

DIVINE CO-LABORERS

Edward Everett Hale said late in life, "We have learned that we can become partakers of the divine nature, *if we will* to do so." And Emerson tells us that we have entire access to the mind of the Creator. It is the highest honor God could bestow to confer on us the mission of being co-laborers with Him in completing His creation. The fulfilment of the evolutionary possibility of man's being was transferred from nature to man himself. No power but man's will, can determine whether he shall blot or bless the Universe of which he is so important a part. Nature waits on his wish. If he obeys the law of his own being, he advances, and keeps in tune with the Infinite.

We must keep in mind that nature's laws are expressions of infinite or universal intelligence. Every atom of matter, every spot in space—is full of Divinity. Emerson tells us that the power to see these laws is never separated from the will to do them; showing that nature does not impose unwelcome obligations. Someone has said it would be impossible to know God and not love Him. I am persuaded that if we had the use of all our faculties we should know Him. Our highest powers are atrophied. What we have is only an unconscious use of them, which often leads us into confusion. Almost the only instance of impatience of Jesus was when he reproved his disciples for having eyes and ears that they did not use, and it is most significant, that when he sent them

out to preach the gospel, to all the world, his most emphatic instruction was, that they should open the eyes and ears of their hearers, as avenues to their hearts, that he might heal them. It would be doubting infinite intelligence to doubt that the use of all our faculties would produce complete happiness. What we seem to most need, is a clear, concise statement of what our possibilities are, and a scientific statement of how to attain their use. Publication can only tell of the possibilities. It cannot be told by putting it in a book. Human experience alone can give us individual demonstration of its truth. But our richest inheritance is, that this is the possibility of every human soul. Every hindrance, (and they are numerous) is a help; every temptation an opportunity for growth. Emerson tells us that we gain the strength of every temptation that we overcome, and we lose in yielding. With fine spiritual discernment he tells us that every personal consideration we allow costs us heavenly state. He disagreed with his congregation in thinking that public prayer should be always made a part of the service, as the minister was not always in the right spirit. But when he made the epoch-making address at Cambridge, although it was a lecture, he opened it with an invocation, which Bartol said contained no pronouns; and the spirit that led him to do that seemed to have remained with him and inspired him.

THE CENTRAL CLUE

Both experience and psychology teach us that to follow reason and conscience is to follow the central clue of our being, and that this is the law of God and nature. This seems like a very simple religion, but it includes all human duty. It is not always easy to live up to our best ideal, but if we do this we can dismiss all other moral problems. It clears the deck for action. Increased power depends upon the use of the little we have, and if we neglect that, we lose it. Being born of the spirit is not an addition to our being. It is not a new power, but it is rather the faculty to use the powers we possess; which are not ours by special act, but are inherent in the nature of things. They are germs of possibility, and do not come to us as gifts. They come as a result of our own effort. We cannot be made whole by a supernatural process, ourselves being passive. God does not choose heaven or hell for any man.

We miss the lack of spirituality in our churches, and may not know that it is the lack of morality that causes it.

Morality is the only food of spirituality. The mere morality scoffed at in the past, science has restored as the chief corner stone. After John Wesley's death, this sentence was found in his latest journal; "Is it not high time that we return to the plain word, 'He that feareth God and worketh righteousness is accepted by Him'." That would have saved some of us from the horrible anxiety that so disturbed our youthful lives, about what God would do with us in the future, and would have turned our attention to *what we* ought to do in the present. When a body of ministers called on President Lincoln, and said they were praying to have the Lord on our side, he suggested that it might be safer for *us* to be on the Lord's side.

THE DOCTRINE OF INTUITION

Emerson accepted the doctrine of intuition. He says all the truth we know comes to us by instinct; that our primary vision is from intuition. Later teachings are tuitions; but he tells us that no intuition is to be regarded that does not conform to the highest moral conduct, because "so to be is the soul's sole inlet of so to know." If we live truly, we shall see truth. Intuition must find expression in action, as the intellect sinks when the moral nature descends. We must do the truth to come to the light. We must be one with nature to learn her secrets. Jesus says, "Why do you cry, 'Lord, Lord!' and not do what I command you." And Emerson tells us that Jesus alone in all history estimated the greatness of man. He was true to what was in you and me. Morality precedes spirituality, and is a condition precedent to it. Emotion is not a substitute for either, and spirituality is often hindered by it. Integrity and sincerity which are essential elements in morality, can well afford to dispense with everything that impairs the intellect. The remarkable inventions and discoveries of our age, (which exceed in the past fifty years the discoveries of as many previous centuries) indicate increase in race moral conditions. All these improvements came from the discoveries of the laws of nature, and nature only reveals her secrets to the pure in heart. Jesus tells us that the pure in heart see God, and this is not rhapsody, but a purely scientific statement.

Swedenborg, (who has never received the attention he deserved) tells us that the spirit always descends from higher, through lower forms, and can only reach the earth through man. He accounts for evil by the spirit's being con-

taminated in its passage; starting as a pure stream at the fountain, becoming foul and impure in man's nature. We have a hint of this where we are told in Genesis that thorns and thistles came as a result of man's disobedience of the moral law.

THE POWERS OF PURITY IN HEART

And now in closing let us utilize our seer as a prophet. He says, "I look for the hour when that supreme beauty that ravished the souls of those eastern men, and through their lips spoke oracles to all time, shall speak in the West also. I look for the new teacher that shall follow so far those shining laws that he shall see them come full circle, shall see the world to be the mirror of the soul, shall see the identity of the law of gravitation with purity of heart." Coupled with the promises of Jesus that "if a man will keep my word, I will come to him, and my father will come to him, and we will take up our abode with him." I stand and knock, if any man will open I will come in and sup with him; if I go away I will send the spirit; his talks with Nicodemus of the new birth; his promise of the gift of the Holy Spirit to those who obey Him; all these are significant. We must suppose that they meant something, which our church life lacks. Jesus surely was not trifling with us. May not Edward Everett Hale's statement that we have learned that we can become partakers of the divine nature have some relation to these promises? As the pure in heart alone see God, the conditions of our seeing and utilizing his methods as revealed in nature must be the same. These wonderful inventions have a two-fold value; the commodity value, and evidence of growth. I anticipate a great increase in these discoveries, and important inventions, when it can be no longer said with truth, that one man only has been true to what is in humanity. Opportunity is humanity's greatest blessing. Life is worth living. We may not all succeed, but we can all try. Browning, our greatest spiritual poet tells us that success is naught, endeavor is all. We are spiritually what we aim to be. If we are willing to be co-workers with God in securing our own inheritance, life is surely worth living. There is no fact in physical science, or in chemical law more certain than that purity of heart promotes human happiness, and purity of heart depends on moral living. We must use divine means if we are to get the power to use divine methods. This is a moral Universe, and that is the divine basis of human com-

pletion and happiness. As I have before said, let me repeat, that the only limitation of humanity is incompleteness.

The immense commodity value of our gain from the secrets that nature has already disclosed staggers all our estimate of commercial values. I was told by a gentleman in the Sacramento valley last summer that he paid only one penny a kilowatt for electricity that he used in pumping water for irrigation purposes; that he could buy it per horse power at a less price than it would cost to shoe the horse.

BEST THINGS UNPURCHASEABLE

Our rivers hold in their running streams millions of horse power ready to be furnished at command to do our drudgery at a less price when harnessed than the cost of digging the coal that now serves us. One wonders at the prodigality of nature, but we need often to be reminded that the *best* things cannot be bought with money. Our equality of opportunity is not impaired by wealth, unless it handicaps the rich and gives the poor the advantage. It is sad to know that wealth is often a greater hindrance than it is a help; that a rich father's wealth has often been the cause of the ruin of his children; that children *are quite likely* to be injured as benefitted by their father's wealth. All the wealth of the Standard Oil Company, and the Steel Trust together could not purchase the sensation of joy which Emerson says comes directly from the heart of the Infinite, as the result of a noble act. To one who knows John D. Rockefeller's purity of heart and high purpose it is pathetic to feel that he is denied the common pleasure that the good will of his fellows furnishes—the respect that every human heart longs for. Unless he has the consolation that comes from the perception of a higher law, it must cause him great unhappiness.

His place in the public mind is that of a baron robber rather than that of brother. It is an extreme illustration of how nature neglects the individual when the public welfare demands it, in its efforts to cure so great an evil as is worship of wealth, which is the sin of our age. It would seem hard to justify, except for our knowledge that an aristocracy of wealth has been, and is the greatest enemy of civilization. One wonders if his martyrship has any relation to his noble distribution of wealth, for public good. As the end of nature is always benefit, we can feel sure that therein will be compensation, as our cruellest foe under God becomes a masked benefactor.

THE SOUL'S DESIRE FOR COMPLETION

✱ The primary desire of the soul is for completion, and it cannot be satisfied with less. In Emerson's greatest poem, "The Sphinx," which I heard Frank Sanborn once say, would be used as a text book in Harvard College in a thousand years, he tells us that discontent is divine. Nature demands purity, as a condition of peace—first pure, then peaceable—and the greatest promise to our race is, that the soul shall finally be satisfied. In the meantime, let us never forget that we are not pilgrims in a strange land, but are citizens in a Universe, especially prepared by infinite wisdom for our habitation; that the highest dwells with us and in us if we will to have it; that infinite love, with infinite power, waits our invitation to serve us; that heaven is to be our future home, if the solicitations of infinite love are able to persuade us to accept it; that nothing in all this Universe has so noble a heritage as man. The conditions are in his own keeping. His will is as sacred as the word of God. He alone, in all the Universe, has the holy, sacred privilege of choosing his own destiny. Is this too optimistic? Does not Jesus tell us that it has never entered into the heart of man to conceive of the things that God has provided for those that love him? Is it more optimistic than the parable of the prodigal son? "When he was a long way off the father saw him and ran to bestow his blessing." Is this not preferable to the pessimistic perceptions of our Puritan ancestors? They invented hell and a semi-supreme satan to frighten humanity with; and he is still being used for that purpose. Fear never saved any human soul. The invention of a hell was blasphemy. It antagonizes our innate sense of justice. A concept of goodness never harms but heals. The memory of a mother's love is not destructive. We cannot conceive of a God too good. We shall yet apprehend one of love. And should now, only for our incompleteness. The defect is in us, not in God. He has completed his part, of a true picture of Himself, but false human conceptions have so strained His name, that one feels compelled to replace it with good. If two Gods are still essential, let them be known as good and evil, and we shall easily dispose of one by finding it is not an entity; has no eternal quality. The soul bends its knees only to the lovely.

The world has only begun to apprehend the sacredness of liberty. All attempts to prevent absolute intellectual free-

dom is a sin against the Holy Ghost, because it is an attempt to prevent its diffusion among humanity. Bondage of the soul is incomparably worse than bondage of the body, because the effect of one is only temporal and the effect of the other is eternal. Individual personal responsibility is based on absolute freedom, and nature always respects it. It allows its own purposes to be postponed, rather than to interfere with human volition. Nothing can injure man but himself. While all benefits wait to serve him, his freedom is too sacred, because God needs it, to help complete the creation. This principle is so woven into the nature of things, that it suggests more than anything else the dignity of humanity. He alone must not be interfered with. This makes self control of all the human faculties and capacities and powers the first of human duties. The Kingdom of God is within us, and it is sufficient to guide us into all truth if we are loyal listeners and will do His will.

The Bibles of the world are most valuable records of human experience; a record of the spiritual history of humanity, modified by the conditions of culture, race, age that produced them.

REVERENCING INTUITIONS

Buddha names them the Eyes of our Ancestors, but they should never be allowed to supersede our own intuitions. As adopted instruments of the Holy Ghost, we must give heed to no other voices. The effort to displace human reason by authority, has been the chief crime against humanity; violating the most sacred human rights, and greatly hindering human progress. Nothing is so sacred as the integrity of our own instinct. But the separation of the church and state, and the recognition of equality in our rights to disagree, prevents persecution for discovering truth. Men can no longer be burned at the stake for discovering nature's secrets. The prophecies of Emerson are being in the way of fulfilment. Outward complaint originates in inward complaint. If we were perfectly obedient to the law of the Soul and Nature, there would be no sickness or disease. Emerson was never confined to his bed for a single day until his last sickness.

Please let me restate, even if it be at the expense of reiteration, what I understand to be the fundamental law of human development, which so far as we know, is the primal purpose of creation.

A SUMMING UP

First, all acceptable service of God consists of serving humanity. The Veda's scriptures tell us that if we mentally separate ourselves from the Deity, and attempt to worship Him as an object, we make ourselves beasts of burden! while if we see ourselves as a part of Him, our common daily duty becomes worship. Religion cannot come as a command, only as a suggestion; as a part of our own work, not as duty, but pleasure, because it is our own effort, for our own completion, fulfilling the soul's *very strongest desire*. It is easy to confirm the truth of this scripture in our own nature, as nothing could be worship that is not pleasure. Unless it serves ourself, it is not worship, it makes our common duties divine commands. We being *part* of nature, service to ourselves is Divine worship. It is getting the will of God done on earth, and making such service a pleasure. The hand of Providence is a human hand.

Second, that the law of nature alone reveals the method of such service.

Third, that this revelation is made only to the pure in heart, (that is, those who wish to know the law because they wish to do it).

Fourth, that moral living is the only means of attaining that end.

Fifth, that disobedience of this heavenly vision is the cause of all our ills.

Sixth, that obedience to it, heals all our hurts, cures all our diseases, banishes our discontents and anxieties, and when we go through the valley of the shadow, we shall fear no evil.

Benefit, then, is the end of nature. I think we are justified in anticipating that in the end it will have its way. Creation will be completed, and in the time to be, the normal type of humanity will be Emersonian. There will be a church founded on moral science, a religion of conduct, which Mathew Arnold says is more than three quarters of life. With nothing but noble living as an inducement, we ought to accept nature's challenge to test its method: "God for thee, has done His part, do thine."

I am not vain enough to claim the authorship of the statements in this paper. They were known before I was born, but it is honor enough to be able to compile them and confirm their truth in one's own nature.